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most trifling offense. Yet, in spite of seeming inferiority of status in the provinces, Canada has a real federal system and time has vindicated the independence of the provincial governments from federal domination.

Though an ardent Imperialist, who wished Canada to take the name of Kingdom, Macdonald never believed that a central legislature could be created to which Englishmen, Canadians, and Australians could be sent by the electors of their own country. He ridiculed the "over-washed Englishman" "full of crotchets as all Englishmen are" He refused sternly to take any share in the war in Egypt in which Gordon perished. He thought that in disputes with the United States England was too ready to sacrifice the interests of Canada. None the less was he an ardent Briton. His last political campaign was fought on the issue of Canada's resisting the magnet which freer trade with the United States would involve to draw her away from Great Britain.

Macdonald believed that the United States desired and sometimes actively planned to annex Canada. When in 1869 there was rebellion in what is now Manitoba he thought that powerful influences were at work in Washington to secure the West on which Canada had as yet so slender a hold. He was at Washington in 1871, one of the commissioners to negotiate what came to be known as the Washington Treaty, and his position was uncomfortable because he was strenuous in Canada's interests against his colleagues from England. His friend Sir Charles Tupper once urged that Macdonald should take a British peerage and go to Washington as British minister. Then he said Canada's interests would be really looked after. We still have unsolved the problem of Canada's foreign relations. This correspondence gives peeps, but only peeps, into the mind of a great man, one of whose passionate convictions was that Canada must always remain separate from the United States. Now, probably, there are few in either country who desire anything else,

GEORGE M. WRONG.

Journal of a Lady of Quality; Being the Narrative of a Journey from Scotland to the West Indies, North Carolina, and Portugal, in the Years 1774 to 1776. Edited by EVANGELINE WALKER ANDREWS, in collaboration with CHARLES MCLEAN ANDREWS, Farnam Professor of American History in Yale University. (New Haven: Yale University Press. 1921. Pp. 341. \$3.50.)

THE "Lady of Quality" whose journal is the subject-matter of this volume was Miss Janet Schaw, a cultivated Scotchwoman. She belonged to the British official class. Her father, Gideon Schaw, was in the customs service in Scotland and a brother, Robert, was a planter and man of standing in the lower Cape Fear region of North Carolina. Both were connected by marriage with John Rutherford, collector of quit-rents in North Carolina, and Robert's second wife was connected

with the Howe family, a family very prominent in the politics of the colony. Another brother, Alexander Schaw, was appointed searcher of the customs at St. Christopher in the West Indies, early in 1774; thither he went the following October and with him sailed Janet Schaw, whose ultimate destination was Wilmington, North Carolina. However, Alexander Schaw also went to Wilmington, on leave; there he became a messenger from Governor Martin to Lord Dartmouth, and apparently he never returned to St. Christopher.

In the light of these facts it is natural to find that Miss Schaw's views of colonial affairs reflected those of the official class. She had no sympathy with the political aspirations or the methods of the revolutionary faction. But she was a keen observer, interested in people, appreciative of the beauties of nature, and gifted with the power of writing entertainingly. Her American experiences gave ample opportunity for the exercise of these talents. On the voyage to the West Indies the knavery of the ship-captain, a dreadful storm, the sight of an Algerian corsair, and the hazing of emigrants while crossing the tropic gave a spice of high adventure such as is to be found usually only in works of fiction. In Antigua and St. Christopher she witnessed the brutal and also the milder phases of slavery, noted the prosperity and refinement of life among the planters, and also realized the insecure basis of economic organization. It is, however, her impressions of North Carolina which make the book most valuable. On her arrival at Wilmington early in 1775 the controversy which was soon to result in war was reaching its crisis. Men and measures were therefore the subject of much comment by Miss Schaw. Contrary to existing local tradition, she found the lot of the plain people on the Cape Fear very similar to that of the same class in the Albemarle region as described by William Byrd a generation before. It is interesting to note, however, that the manners and character of the women were better than those of the men. Nor were her impressions of the upper class much more favorable. Men whom tradition has canonized as political saints were to this refined woman loose in morals, violent in methods, and not to be trusted. An exception was James Moore. On the other hand, among the merchants, Englishmen and Scotsmen who had recently come to the colony, she found standards of life much higher. These, of course, became Loyalists while the natives and men of longer residence formed the basis of the revolutionary party. Unfortunately Miss Schaw seems to have known nothing of the deeper issues of British imperialism and this ignorance of course led to prejudice. Yet the customs of the country and the acts of violence she witnessed or knew of give a certain support to her conclusions. Illustrative are her descriptions of the crude methods of agriculture, a funeral feast, the aversion to ideas or methods, the compelling men to sign the non-importation agreement, and the use of force against the royal governor. Finally, in the autumn of 1775, Miss Schaw took

refuge on a British man-of-war with Governor Martin and soon after sailed for Scotland *via* Lisbon. The Journal closes with an account of experiences as a tourist in Portugal.

Valuable as are these sketches of colonial life, they are matched in quality by the work of the editors. The introduction is all that such an essay should be, an appreciation of the fine traits of the main character by a sympathetic and kindred soul. The foot-notes and the appendixes, the latter consisting of fourteen short essays, contain such wide information regarding colonial affairs and the beginning of the Revolution in North Carolina, much of it hitherto undisclosed, as to make the book a kind of *vade mecum*, an indispensable work of reference for all who would read deeply in West Indian and North Carolina affairs in the years 1774 and 1775.

The maps, the illustrations, and the press work are excellent. The North Carolina Society of Colonial Dames has shared in the cost of publication.

WILLIAM K. BOYD.

The Papers of Thomas Ruffin. Collected and edited by J. G. DE ROULHAC HAMILTON, Alumni Professor of History in the University of North Carolina. Volume IV. [Publications of the North Carolina Historical Commission.] (Raleigh: the Commission. 1920. Pp. 403.)

THIS closing volume of the *Ruffin Papers*, like all its predecessors, offers much that is valuable to the historian and the political scientist. In many of the letters one finds earnest expression of the deep-seated fear of popular government. For example, the able Irishman, Edward Conigland, of Halifax, says (1866), "immigration would doubtless be a blessing to us, provided we could always control it, and make it entirely subservient to our wants" (p. 45). On a later page he writes that he is sure the great judge, Ruffin, has no patience with the idea of popular sovereignty, "namely, the indefeasible right of a mere numerical majority to have all power vested in their hands" (p. 62). And Judge Ruffin himself says (p. 69) that all constitutional conventions in North Carolina since 1776 have made matters worse, that is, each of the great struggles in that state to give the majority more control over public affairs had only resulted in making things worse. Some day some historian will make an international reputation by tracing the history of the struggle for democracy in the United States. It was not merely in the Southern states that men feared the majority with an ineradicable fear. In every state of the North there was the same fear and the same anxious contrivance to thwart democracy in the home of democracy.

There is an exceptionally suggestive letter (p. 233) from Frank G. Ruffin of Virginia. It is a sort of family history of the Ruffins and